



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

aspirations." The author is a little hazy about the starting point of religion in man, but his account of its development is one of the best the reviewer has ever seen.

CARL KELSEY.

University of Pennsylvania.

Laprade, W. T. *England and the French Revolution, 1789-1797.* Pp. 232. Baltimore: Johns Hopkins Press, 1909.

Despite its broad title, this study is in the main confined to two questions, both of which are intimately connected with the French Revolution. The first is the breaking up of the solidarity of the Whig opposition; the second, the foreign policy of Pitt with respect to France.

The breach in the ranks of Fox's supporters appears first in the defection of Burke. The gifted orator's disappointment and irritation at the indifferent, even critical, reception of his *Reflections*, etc., by his own party, together with maliciously exaggerated reports of secret agitations in England, served as the lever which Pitt so adroitly used to disrupt the opposition. Casual remarks by Fox were insinuatingly misconstrued as implying secret support of English agitations for reform, or worse, and in this way the Whig leader was discredited while the aristocratic element of his party was made to feel that their material and class interests would be best served by Pitt. This appeal was the more effective, because with it there came alluring offers of office from the astute prime minister to the more influential among them. Loughborough, Windham and Portland were all tempted. By winning over this element of the Whigs, Pitt was able to rid himself of that element in his own party represented by Thurlow, which stood in the way of his complete personal control of the administration. The story of how these things were done and the manner in which the consequent alignment of parties worked out is very well told. Incidentally, Dr. Laprade points out (pp. 62-66) the difference between the real plan for the realignment and one of doubtful authority long accepted by historians.

The second part of the work does not show the same mastery of the material. The presentation is too distinctively from the standpoint of English parliamentary conditions. Even the diplomatic sources do not appear as fully as one might wish, and there seems to be an inadequate appreciation of Grenville's part in the foreign policy of the period. (Cf. p. 30, *et passim*, and contrast Dr. Adams' *The Influence of Grenville on Pitt's Foreign Policy*.) The conclusion that Pitt forced the war on France to keep in office, and because he saw an opportunity to reduce the power of France and aggrandize England is too sweeping, and fails to note the deeper and more complex motives. Causes much deeper than the personal motives of the prime minister were at work. The opening of the Scheldt was more than a shuttlecock for the play of ministers. Treaty rights were involved, says Dr. Laprade, but why not draw attention also to the fact that in this matter the all-powerful British commercial interests were deeply concerned. The great contest which marks the final struggle for colonial and commercial supremacy

between France and England has deep-seated causes which the author neglects too much in his interest in the diplomatic game.

Moreover, at a time when the overthrow of the social and economic order in France was the universal topic of discussion, one might reasonably expect some reflection of economic conditions in England in a study with this title. But apart from two pages (133-4) on the financial crisis resulting from the war, and one page (160) on the effect of the war on food prices, there is no treatment of this side of English history in relation to the French Revolution. The statement (Preface, *et passim*) that the English societies and organizations for reform were due to conditions in England itself rather than to outside influences is, when based upon the research the author has plainly given to the subject, a distinct contribution, but it is far from sufficient in a work purporting to be so broad in its scope. Indeed, in the interests of accuracy, a study so exclusively related to Pitt's policy ought well be more narrowly defined in the title.

W. E. LINGELBACH.

University of Pennsylvania.

McConnell, Ray M. *The Duty of Altruism.* Pp. 255. Price, \$1.50. New York: Macmillan Company, 1910.

In the first or critical part of his book, "The Duty of Altruism," Mr. McConnell undertakes an investigation to ascertain whether there has yet been discovered any satisfactory rational ground for the duty of altruism, the obligation to serve the interests of others rather than one's self. Taking up in turn the various grounds for obligation offered by theology, metaphysics, law, logic, psychology, physiology and evolution, he rejects all in turn; the religious and metaphysical, because they are transcendental rather than empirical or scientific; the legal, because they are based on external restraint; the logical because they depend on premises seemingly gratuitous; and the scientific, because they are shown to be explanations of, rather than a basis for, morality.

The constructive part of the book shows that egoism and altruism do not rest on rational grounds, are not matters of reason, but are rather phenomena of the will which is shown to be the fundamental thing in every individual with the intelligence or reason secondary and subservient to it. Altruism is not the result of any process of reasoning, but is an achievement of the will which is purely a product of nature. In the normal man, this will expresses itself in a will to live the largest life with full activity of the senses, the æsthetical, intellectual and social nature of man. The basis of altruism then rests on the fundamental tendency of man towards an enlargement of self, the will to live within and through others. The book is clear, systematic and convincing, and reaches conclusions which lead to individual freedom and tolerance.

AMEY B. EATON.

Providence, R. I.